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पीठमध्ये ॥ विकल्पेयं यज्ञाद्यः सौधिराज्ञः

प्रकृतः प्रमाणैकान्तमात्रं ततोऽस्मिन् विरक्ता ॥

कुल

विमलविमर्शकुपविकल्पं ज्ञानेयतो ज्ञेयमानः कान्तमि

पृथिव्यैज्ञेयमानः

गमित्रः सौधिराज्ञः नकेवलं नकिंवलिट मानः य

मकामाते ठमन

भानेपि प्रमाणः मकामात्प्रकृतेर्नघटतेवमिति । यज्ञप्र

सन्तापं मृतमात्रं

मानं मितेर्विमृत्य तत्र मृतमात्रं मतो गिरिनिकरं ।

तस्मात्किंचिद्विमात्रं प्रमाणीयत्र मवतः प्रमाणेकाप्रमाणी

प्रमाणतया, ततस्तु प्रमाणगिरिनिकरं तास्तं प्रमाणमेवेति

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द्ध विभक्तः स्त्रिया विभक्तस्तु ः तत्पुत्रस्य इति विभ

मितक्षरायां

क्तादपरावभ्यर्थं ज्ञानस्त्रियै धारापरावभ्यर्थंतु तण

ज्ञानस्त्रिये

द्धम मितवतु वि इ सत्तु भाभान पिकारी पत्र तत्तु

लीवमसायां

विभक्तभूतस्य सपरावभ्यर्थं सभायाधमे इमं तस्य

ज्ञानस्त्रिये

पुत्रान्तेन वतु भाने इति विशेषः भवधातु विभक्त

ज्ञानम्

स्वरूप्तं तेनविना स्त्रिरागतन्वे भृत्या सिद्धत्वे भाव्य

मस्त्रियेति तथिनः स्त्रिया पितापत्नीपलं कौडी

ति सिद्धम् ॥ इति श्रीपद्धति ... विभक्ति

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𑆱𑆩𑆳𑆥𑇀𑆠𑆾𑆪𑆁 [illegible] 𑆛𑆵𑆑𑆳𑆂 ॥

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